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« The Early Qajars and Tehran: Seasonal Travels of the Court and the Capital City ». *Bulletin of the Society for Near Eastern Studies in Japan*, 48-2, 2005, pp. 66-86 [in Japanese].

Akihiko Yamaguchi

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« *The Early Qajars and Tehran: Seasonal Travels of the Court and the Capital City* ». Bulletin of the Society for Near Eastern Studies in Japan, 48-2, 2005, pp. 66-86 [in Japanese].

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- 1 When and where did Āgā Moḥammad Ḥān Qājār ascend the throne, when and why did he choose Tehran as his capital, and what role did the new capital assume for the first Qajars? This brilliant article tackles these interesting but unresolved questions and presents a more consistent answer, using not only contemporary chronicles but also numismatic sources and archival records. According to the author, and contrary to some early studies, it was in 1785 that Āgā Moḥammad Ḥān chose Tehran as his capital. As to his coronation, the author acknowledges that he had already been recognized as ruler of Iran as of 1786 as previously believed, showing a document from that time that refers to Āgā Moḥammad Ḥān as ruler. But Kondo ascertains that it was in April or May 1796 that he ascended the throne, based on some descriptions of chronicles as well as decrees issued by him at that time. Also, the author rebuts another common belief that because of their nomad mentality the early Qajars had a habit of seasonal migrations and stayed in Tehran only temporarily in winter. Certainly they passed winter in the capital but, the author emphasizes, they stayed there about two-thirds of the year; in particular, they celebrated almost every New Year in the capital. Analyzing the actual conditions of the Nowrūz celebration under previous dynasties, the author points out that the Qajars attached much more weight to the celebration in the capital. In other words, for the first Qajars the capital was not just winter quarters, but also a place for manifesting to the public their greatness as Iranian kings. The author suggests that we can see here a pioneer of Iranism, which would blossom later under the Pahlavis.

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**Thèmes :** 4.2.1. Safavides et Qâjârs

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